

ing the whole world, including the individual life, the social life, the corporate life of nations and their international relationships. With the apostolic seer, it looks forward to a new heaven and a new earth wherein dwelleth righteousness.

We do well to remember that it is possible to be so narrow and parochial in our foreign mission outlook as to lose sight of the great sweep of the Divine plan. Our Canadian Baptist work in India and Bolivia is not the entire Foreign Mission enterprise. It is only a part, but it is a part and by no means an unimportant part, of an enterprise that seeks nothing less than the world enthronement of Jesus. The vision and inspiration of the whole task is essential if we are to meet adequately the demands of our part. We need the joyous thrill that comes from the consciousness of partnership with Christ and His Church in a world program.

The new day in missions calls more over for a new study of the mission field with its changed and changing conditions and problems. The challenge that we face in the non-Christian world is a present-day challenge. The situation that has to be met is not that of yesterday. New opportunities present themselves; new dangers menace. New forces are in the field; a new nationalism is to the front. Side by side with the decadence of non-Christian religions is the determined effort to revivify those systems. An intelligent acquaintance with the missionary situation is demanded. Two books that should be widely read are "Canada's Share in World Tasks"—a book which summarizes present conditions in those countries where Canadian Boards are operating and reviews the work they are doing—and "World Friendship, Inc."—a book just published which describes the various departments of Foreign Missions in action. Both books can be obtained from the Baptist Book Room, 223 Church St., Toronto.

No demand of the new day in Missions is more imperative than that which calls

for a larger racial sympathy. One outcome of the war has been the new spirit of nationalism that has asserted itself throughout the world. Even among the negroes of Africa there has developed a strong race consciousness. India's unrest arises largely from the nationalistic aspirations of her people. The effect of this upon Missions is at once apparent. A larger place is being demanded by the native Church for native leadership. Whilst the policy of Foreign Missions has always been that of developing a native Church that will be self-governing, the present situation calls for extremely wise counsel and guidance. This situation cannot be met successfully without a new racial sympathy both on the part of the missionary on the field and our people in the home land. The assertion or assumption of racial superiority, so characteristic of the Anglo Saxon, will be fatal in solving this one of the most vital problems on the mission field to-day.

With the changed conditions, there has come a greater demand that our missionaries possess the highest possible training for their work. There never was a time when the foreign field called for any but the best. To-day however, the situation in Asia and Africa cannot be met successfully, particularly in educational and medical work, by any but those possessing the most thorough training. Missionaries themselves are not slow to recognize this. During the past year in Columbia University alone no less than one hundred and forty missionaries have been taking special work. Many of the Mission Boards have adopted the principle that a missionary's training shall not be considered complete until the end of his or her first furlough.

Above all the new day in missions demands a new consecration and devotion on the part of the home Church. The tasks we face call for the enlistment of the entire Church with all its resources of life and talent and prayer for the fulfilment of the world-program of Jesus.

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